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In Editorial Perspective, Editorial Discus-
sions, Chats and Correspondence,
World's News, Reviews, etc.

Prof. U. G. Morrow.

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The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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CHICAGO, ILL., DECEMBER 16, 1898. A. K. 60.

Whole No. 316

Osteological Analysis of Structured Man and Cosmos.

Part VIII.

THE ZODIAC of the alchemico-organic cosmos (the physical world)—as we have before stated, and as generally known—is $23\frac{1}{2}$ degrees oblique to the equator. There is an axis to the plane of this circle, as there is also an axis to the plane of the equatorial circle. The axis of the plane of the equatorial constitutes the normal terrestrial axis, while the axis of the ecliptic determines the south magnetic annulus and the north magnetic apex or pole. We have already defined the causes of this magnetic cone, but in order that the student of Universology may the more fully comprehend the character of the zone or belt of the zodiac, the belt in which the twelve zodiacal constellations are emplaced, we will enter upon a more detailed analysis of this zone of motion, for the further consideration that in the study of either one,—the microcosmic or the macrocosmic anatomical structure and functions,—the investigator may be fortified and sustained with the corroborations of the other.

Without entering now into the analysis of the very cause of motion, which we have before stated to reside in the relation of the will to the intellect, we may again urge the fact that motion produces friction, and friction destroys matter and converts it to energy. The primary energy generated through friction is magnetism, or magnetic energy.

The reader is already acquainted with our attitude regarding the character of universological form. The cosmic structure is cellular; its circumference is related to its nucleus or center by a reciprocal interflow. The energies of the circumference converge to a focal point, which is most intensely active because it is the prime

vorticle (vortex point), at which point all converging energies meet. All metallic and mineral substances in the circumference, when reduced to energy, flow to this astral nucleus; there they materialize into a partially solid focus, which is made to revolve upon its axis. This motion and the concomitant friction and combustion, with the correlation of energy and matter involved in the active processes, conform to the universal law of activity.

Heat reacts in cold, light in darkness, and positive, in negative or passive. These accompaniments and attributes of motion are supremely intensified at this center of influx and efflux, and because of this law, heat is repelled from cold, hence they are polarized at the two extremes of the stellar center. One of these energies being expansile and the other contractile, the stellar nucleus is thrown a little from the central axis of its motion, and is therefore forced into a circle of excentricity in connection with its axillary revolution. Thus the central star of the physical cosmos, whence emanate the energies of radiation, becomes the primary origin of the so called physical energies radiating through space and denominated luminous ether by the "scientists."

There are two axes of magnetic energy generated by the motion of the stellar nucleus; one is the axis of the axillary motion, the other is the axis of the excentric motion. Magnetism is the correspondent of heat, as electricity is the correspondent of light; the difference residing in the mere fact of higher and lower tension. The magnetic energy generated by the friction of momentum observes the general law of combustion, developing into reverse and repellent qualities of energy,

the superheating energy flowing in one direction, the heat-diminishing energy in the opposite. As the tendency of one is to expand and the other to contract, there is formed the magnetic cone as the result of the excentric motion of the stellar nucleus.

The stellar center moves in a spiral around the magnetic cone, with its axis convergent or oblique to the axis of the cone. The spiral motion of the nucleus is caused by the charging and discharging of the energy generated by the motion. The oscillation of the nucleus north and south—the movement occasioned by the induction of the energy generated by the motion of the nucleus—is correspondential to the contraction and elongation of the pineal gland (conarium) in the discharge of its secretions into the aqueduct of Sylvius. The stellar nucleus is the parent of every other star in existence, and its motions determine the course of the motions of the stellar realm; this entire motion being governed by the course of the motion of the zodiacal belt.

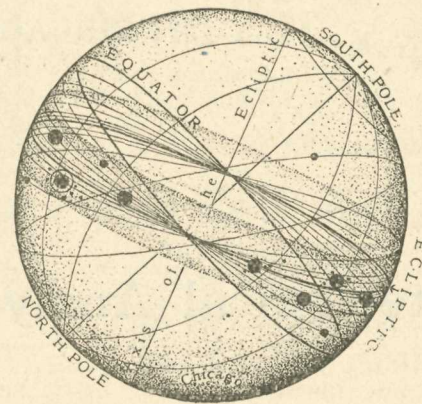
The ecliptic is the median line of the zodiac. It is so called because all eclipses occur on this line. It is a circle running obliquely to the equator $23\frac{1}{2}$ degrees, extending north to the tropic of Cancer, and south to the tropic of Capricorn. The motion of the sun north and south from these two tropics, is a perpetual spiral or helical motion. It is from a knowledge the ancients had of this motion that the sun was called *helios*, and from which is derived the term *helix*. The same spiral motion is communicated to the planets,—all dependent upon the spiral motion of the central nucleus.

The encephalic zodiac must sustain the same relation to the pole of its axis, that the alchemico-organic does to the pole of its axis. In determining the zone or annulus of the cerebral zodiac from its correspondence to the astronomical zodiac, we lay the foundation for an absolutely correct mental science.

We here introduce a diagram for the purpose of

facilitating the somewhat intricate subject engaging the student's attention. Notice the circle marked equator; the poles of the axis of this circle are marked south and north pole. The belt lying oblique to this circle, upon which are marked the dark spots representing the planetary discs (disci), is the zodiac. The middle line of this belt is marked by an arrow at the word ecliptic. The student will also notice the axis of the ecliptic perpendicular to the plane of the ecliptic and zodiac.

If we would pursue a study of the character of the encephalic belt of motion in its correspondence to the laws and motions of the astronomical zodiac, we must



first learn to translate the language of physical motion and form to the motions and forms of mental qualities. Let us furnish an illustration of the significance of this proposition. We have defined the fact and causes of the excentricity of the astral nucleus. To translate this physical language into the language of mental science, we must know the corresponding cause of the excentricity of human character.

To the normal world, moving along on the line of the anthropotic equator, the Lord Jesus was the most excentric of men, but he was to the anthropotic zodiac what the astral nucleus of the cosmic astronomy is to the astronomical zodiac.

A Notorious Criminal Attacks Koreshanity.

Ex-Convict Dis Debar, Foiled in a Fraudulent Scheme at San Estero, Fla., Libels Koreshan Institutions.

A WOMAN professing to be Madame Howard came to the Guiding Star Assembly of the Koreshan Unity at Beth Ophrah, announcing her desire to identify herself with the Koreshan movement. She seemed in many ways attractive to a number of our people, and to a certain extent ingratiated herself into the good opinion of some of the membership.

We very soon discovered her identity with the notorious Dis Debar, alias Vera Ava, whom we knew to have been two or three different times convicted of criminal offences, and having served the period of two or three convictions, one of which was two years in the Illinois

State prison at Joliet, the evidences of which are on the criminal and police court records of Chicago, together with her portrait and description in the Rogues' Gallery of this city. She is regarded by the police and detective forces of Chicago as the slickest and most accomplished crook, confidence woman, adventuress, and swindler that the devil ever conjured and let loose to afflict society. Her aliases are Dis Debar, Vera Ava, McGown, Howard, Princess Editha Loleta, Baroness of Rosenthal, Countess of Landsfeldt, etc.; of these latter fictions we are justified in stating that the claim is pure fabrication, having no foundation in fact.

Ann Odelia Salomon, Madam Dis Debar, Vera P. Ava, all one and the same person, is in the State Penitentiary at Joliet, Illinois. The crime for which she is now paying the penalty was the theft of \$735 from Mrs. Jane Irene Mitchell, of Elgin, Ill., a poor widow who keeps a lodging house and a small bakery as a means of earning a livelihood. Mrs. Mitchell in her testimony, said that in February, 1892, Vera P. Ava came to her house to board, and soon ingratiated herself into her affections. She claimed to be a medium through whom she (Mrs. Mitchell) could receive communications from her departed husband.

Time went on; Vera Ava left the city, but returned to Elgin the following September and again took up her residence with Mrs. Mitchell, using her sitting-room daily. Mrs. Mitchell returned to her room one day and discovered Vera Ava counting some money which she (Mrs. Mitchell) had drawn from the bank and placed in a tin box. Out of \$1000, Vera claimed there was but \$265 left, and declared that the spirits had taken the rest. Mrs. Mitchell did not have Vera arrested till a month later, when her suspicions were aroused by Vera's extravagant expenditures in wearing apparel.

The above is copied from a report of the case. For this crime she (Dis Debar) was convicted and sentenced to the Joliet State prison for two years,—and served her time. She served six months on Blackwell's Island, the court records of which are accessible to any one interested enough to inquire into her character.

After coming to us, and after knowing that we were acquainted with her history, she professed repentance, confessing the crimes for which she had been convicted, but begged of our people not to send her out to utter destruction. She declared that she had never been honest in her life, but that now she was honest and desired to be saved. We tried to save her; we gave her a home, and endeavored to make her happy. The Pre-Eminent of our Society was specially kind to, and considerate of her, and trusted her so much as to give her the liberty of the house without special supervision. The result was that a diamond ring and a gold necklace, valued at about \$150 each (three hundred in all), were dematerialized by the identical spirits which appeared in the sitting-room of Mrs. Mitchell.

The evidence we have that the diamond ring was taken by "Princess Editha Loleta, Baroness of Rosenthal, Countess of Landsfeldt," is, that two witnesses will testify to having seen her with the ring, while trying to borrow money on it, she claiming it to be worth

\$150. The testimony regarding the necklace is more emphatic, for we procured the pawn ticket for the redemption of the necklace, of the party to whom the "Princess Editha Loleta, Baroness of Rosenthal, Countess of Landsfeldt" turned it over, after raising \$10 on the necklace at the pawnshop where it was located. We possess unmistakable proofs of the larceny in question, and we are watching for the woman's return to Chicago, from which she will take a longer journey to Joliet than the one she took in March, 1893, previous to the World's Fair at Chicago. The Chicago police are very much in want of this self-dubbed Princess.

Since leaving our Society, she married a man by the name of Jackson, and started on a "confidence" tour. Her first adventure was to visit a man in New Orleans who had become interested in the work of the Koreshan Unity. She and the man Jackson professed to be authorized by the Koreshan Unity to work publicly in its interests. He believed their report, and on the strength of their apparent interest in the work, was prevailed upon to go with them to Estero, Florida. Their ostensible purpose was to show him the site of the New Jerusalem, but the real purpose was to inveigle one of the members of the Unity at Estero to go with them to New Orleans and thence to India, whither they expected to lead the man in question. Their little game was blocked, and the pair were exasperated; a villainous newspaper scandal against the Koreshan Unity is the outcome.

We write the above to warn the readers of THE SWORD and all interested in the Koreshan work, against the wiles of this villainous pair of rascals. The woman is not tall, but unproportionably large, weighing nearly three hundred pounds. While here, her hair was bleached yellow; it may be brown or grey, now. She has one distinguishing mark,—an ugly scar under her left eye and extending up on her temple. Look out for her in whatsoever guise she appears to you. She makes an apparent display of diamonds, but they are paste. Regard Frank D. Jackson with a liberal degree of suspicion.

Koreshan Flashlight on a Dark Object.

The Dark Object.

HUMANS ONCE HAD SIX SENSES.—Office of the Lost One No One Has Been Able to Learn.—One of the greatest discoveries of physiology is that we once had six senses. What the lost sense was no one knows, and probably no one will ever know. But that our forefathers possessed it there is no doubt, for the remains of that part of the brain in which it resided are still to be seen in any one of us. These remains are simply a small and now perfectly useless little mass of brain substance, called the "pituitary body." It consists of two tiny oval lobes joined together and lying in a little cavity of the skull strangely named the sella turcica, and situated over and above the nose. It is quite possible that it may have enabled our forefathers to see in the dark before lamps and candles were invented, or it

may have placed them in communion with ghosts and fairies, or it may have been an organ that enabled them to go home in a bee line when they lost their way in the primeval forests. On the other hand, it is possible that it was a bad substitute for vision or smell or hearing, and died out when the improved sense organ developed.—*Cincinnati Enquirer*.

Koreshan Flashlight.

SENSE is a sensation, and the seat of every sensation, accompanied with mental consciousness, has its primary location in the brain. Vision is a sense, so are hearing, smelling, tasting, and the feeling of the cuticle

and nerves of the body. Aside from these, there is another sense or sensation just as natural, and belonging as much to the material and sensory functions as any of the above; and so far, we have not discovered any indication that the sense under consideration is obsolete in the mass of mankind. We refer to the sense so commonly called sens-u-ality, in which people are so steeped that their stupefaction precludes the possibility of distinguishing its existence.

The sense of *orgasm* is one of the natural sensations, and has a sensory center in the brain as absolutely as any one of the other five. How mankind can subject itself perpetually to an indulgence of a sense or sensation which is the most sens-u-al of any, affording a more degrading and inverted delight than any, and not know of its existence, is more than we can understand. There is still another natural sense, the seventh, which we have not time to consider in this brief article.

As there are seven natural senses, so there are seven correspondingspiritual qualities. It is a most common thing for so called advanced thinkers to class everything of what some denominate psychic phenomena, as belonging to the sixth sense. Now, as there are seven natural senses and seven corresponding spiritual attributes, how much mental perspicacity is there in the gen-

eral psychological rubbish regarding the "sixth or psychic" sense?

If there is a sense of seeing in the natural world, and something which corresponds to it in the spiritual, and we classify vision in the natural as the primary or first sense, why not also classify vision in the spiritual as the primary, first, and corresponding function, and the same of hearing, smelling, tasting, and the general sense of feeling? Clairvoyance is an attribute or function; it corresponds to seeing, No. 1. Clairaudience is clear hearing; it is the second function, No. 2, and corresponds to the natural ear; then there is olfaction, No. 3, and gustation, No. 4; etc. Why not employ a little common sense in the consideration of sensations, and not amass and jumble things up when the object is to enlighten the mind?

Now a little about the pituitary body, or glandula vitæ. It is the most active elaborator of any organ in the human brain. All the essences of the fifth, two lateral, and third ventricles, and the fluid of the aqueduct of Sylvius flow into the glandula vitæ, pituitary gland, through the infundibulum. These fluids are there mixed and re-elaborated for distribution throughout the body, by various channels to be subsequently and further considered. The pituitary gland is the vital gland *par excellence* of the human economy.

The Coming Conflagration and Birth of the Sons of God.

VICTORIA GRATIA.

WE WHO have accepted Koreshanity necessarily accept in full both the Message and the Messenger. We know nothing of the truth concerning God and the universe aside from the direct communication of the word as exoterically imparted by our great Teacher. Koreshanity is the scientific communication of truths given for our comprehension.

As we mentally develop under the instruction of KORESH from month to month and year to year; while we listen to his incomparable logic and his eloquence, we would not dare—lest we do violence to the truth he utters—formulate or project a thought, either for private or public consideration, not subject to his criticism and approval without an absolute authorization and commission to go and declare his truth. His words to us are too full of meaning and his cause too sacred for any of us to jeopardize their successful progress by any careless attempt to promulgate any private interpretation. Having thus premised the subject to which we desire to invite the reader's attention, we will merely add that whatsoever we attempt to portray is but a reiteration of what he teaches as we have learned it from him, submitting it in our own language in the hope that we may simplify to some extent for the purpose of reaching

minds not yet fully prepared to receive directly from the fountain-head of wisdom.

In a recent article we attempted to set forth in our own simple methods of presentation, the profound question of the Womanhood of God. We endeavored to do this in our own way and from our own mental conceptions. We have been under the instruction of the Founder of Koreshanity for ten or more years, and have therefore incorporated more or less his methods of expression; besides we have before us his own written expositions upon the subject we have undertaken to elucidate, and further, we dare not project our thoughts without their being subjected to the proper inspection and criticism, hence our own thoughts upon this subject are his own.

Koreshanity teaches us that now at the end of the age or dispensation, the fruit of the age is to mature in the resurrection of the sons of God: that these sons are to result from a change wrought in the present humanity, and not by the product of offspring through virginal propagation. The reason for such a conclusion is in the fact, first, that the present humanity is to be redeemed from sensuality and corruption by the application of the laws of life, and this present mortal and cor-

ruptible nature is to be changed suddenly to an incorruptible and immortal nature; second, that there must be an agreement between the process of sowing and the process of ripening fruit.

The Lord was produced by a virginal conception. When produced he became the firstfruits of a new order. He was planted, not a material sperm, nor was there a psychic impregnation of females as in the case of the Virgin Mary. In the case of the Virgin there was a psychic transmission from the mind of Joseph, her affianced or espoused, through the mind of Mary. The conception was not ordinary, it was extraordinary, that there might in this way be produced the beginning of a new order or genus of men.

When the church was vitalized for the regeneration of the sons of God, a man dissolved, became spirit. It was not the mere sperm of reproduction, either physical or spiritual, but the *man* as a full grown, complete human being. The God-man was planted,—He constituted the seed of the church. The seed was planted in the church. The man was the seed, the full church comprised or contained the womb of reproduction. The church will bring forth full grown men. This is *emphatically* the position of KORESH, and this is his doctrine. There will be no virginal infants in this age of the world. It is contrary to every principle of law and to everything KORESH has ever proclaimed. We are thus imperative, because there are some who are promulgating doctrines of devils,—base counterfeits of this special gospel of Koreshanity.

We may now consider the process. KORESH, in the declaration of his gospel, proclaims his own theocrasis (translation). In this enunciation he says he will pre-

pare a biologic battery composed of men and women chosen by himself, so ordained and related as to provide for their dissolution by dematerialization, that is, their conversion from matter to spirit without the ordinary process of corruptible decay. He declares that through the dissolution of this central biologic battery, the great conflagration is kindled that the prophets have foretold, and that in this conflagration or burning of the world, thousands of people will be consumed and converted to spiritual energy.

He will have entered the receptacle which he has prepared, taking with him his central group,—for they will have been thus absorbed and blended into the one central consciousness. This will constitute the vitalization of the material womanhood. It will constitute her transformation from the mortal and degenerate state to the divine natural Motherhood. It is the literal creation of the Goddess, so forming and vitalizing her maternity as to prepare her for the influx of the spirit which has been produced by the conflagration of the thousands who have been dissolved. She becomes the nucleus of inflow, and therefore the materializer of the sons of God whom she will project from herself as full grown, materialized forms.

These are the biune, virgin men. They will be biune, because to produce them there will have been formed at this centre the biune nucleus, and in the general electromagnetic conflagration men and women will have been consumed. Their energies will have merged together into the one recreative centre, from which they will project as the two-in-one, biune sons of God. In the conflagration, the spirit of the thousands will flow to the one centre, because it is the central pole of masculinity and femininity united in the primate biunity.

Origin of the Christian Church and State.

REV. BERTHALDINE.

IN THE Scriptures of KORESH it is written: "Church and state have their origin primarily in the unity of God and man. Every age or dispensation begins with a retying (religion) of that which, through adultery, has been divorced. God entered into covenant with Abraham to the degree that Abraham became endowed with divine grace, and had found favor with God. Through that conjunction it became possible for the great Lawgiver to appear, and by law to lead, through the force of its potentiality, the people of Israel into such grandeur of development as to produce the Lord God from heaven (the most holy and interior domain of divine mentality), by virtue of the seed of God planted in that people through Abraham. The Jewish people were not only a unity of God and man, but in their government they comprised the unity of church and state until, through the corruptions of Jewish polity, there came a necessity for a divorce. God and man became separated, the church divided, and a new religion,—a new bond of obligation was consummated, and a new church and state were instituted."

This new bond of obligation, in which the Christian church and state found their origin, was the seed-fruit of the universal progressive and retrogressive life of ages, the redeeming product of the unity of God and man, consummated in the Jewish race. The Lord Jesus Christ, Jehovah, manifestation of the biunity of Deity, in essence wisdom and love, polarized and materialized as the God-begotten, God-inherent Son of man, is the God-declared origin of the entire universe:

He is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell.—Col. i: 15-19.

The church is the strength of His biune being put forth in humanity for the regeneration of his legitimate environment of earthly glory, and for the reconstruction of himself and his inherent Bride, the Church Tri-

umphant, in his divine image and likeness, as the astral center of the universe. Jehovah is the origin of all heaven-begotten and earth-born forms of church and state in all ages which succeed each other in timic order, to express, in varied forms, his seven degrees of evolution and involution which reveal the seven stages of the creation of the Grand Man,—Jehovah multiplied and glorified. Jehovah, as the seed-man, Jesus, in fulfilling the office of Abram or high father, disseminated his personality as Holy Spirit of biune being, and formed from its vitalizing and constructive potencies a spiritual church or Bride, in whatis known through history as the primitive Christian church, of which he was the fully recognized head, Abram or "high Father." This conjunctive unity of Jehovah with an earth-born Bride, made of twain one, for the production of a new man,—a new name to be written on a "white stone."

The primitive church, by virtue of appropriating the seed, Jehovah, was recognized by Paul, not as seeds many, but as one Christos,—seed of Abraham, the Father-Mother of Abraham himself as the biune Deity and of all his glorified sonship, the order of Melchizedek. This order, in the supremacy of its earthly glory in the unity of the Anointed, reveals in simultaneity the unified origins of all churches and all states that manifest in earthly forms during the great cycle of Mazzaroth of 24,000 years. The seed-man (Jesus) involved, enthroned as his controlling power, the "spirits of just men made perfect" by many cycles of mortal embodiments and suffering by which they had learned obedience to the law of Moses. In the glory of their unity as Jehovah, they constituted the manifest fulfilment and fruition of that law which embodies as the seed of an ever new and divine church and state.

While in the progress of its cycle of development, the seed of a new heavens and a new earth is developing by involution; a field is being prepared for its reception by the law of evolution from a previous planting. When Jehovah was ready to impart his life to a world, a world was ready for its reception; that is, a people had reached their terminal point of retrogression, and were intellectually and affectionally matured for impregnation by the degree and quality of life forces he had to impart.

When the Jehovah became manifest nineteen hundred years ago, three great varieties of national life,—the Jew, the Greek, and the Roman—divided the prepared world between them. Through the operation of law, the Greek and Roman elements had been brought into remarkable union with the more sacred elements of Judaism. In the Hebrew nation was a divinely-laid foundation for the superstructure of the church. In the spread of the languages and the commerce of the Greeks,—in the perfection of their poetry and philosophy, was found the necessary means for the rapid spread of Christian concepts, and in the union of multitudes of incoherent provinces under the laws and government of Rome, was found a strong framework which kept together for the required time, the social orders to be vitalized by the divine seed for its ultimate reproduction in supreme glory.

The fountains of national life forever gush forth and flow in channels appointed of God. That of the Jews, as has been stated, began its manifestation with the call of Abraham, whose family was chosen to transmit the life of the divine unity of love and wisdom under the immediate direction of its almighty power. Everything in Hebrew collective and private life was connected with a revealed religion, which found perpetual expression in divinely-appointed and significant ceremonies, and was for the use and benefit of all,—from the poorest peasant to the wisest Rabbi; and all children were taught to claim their share in the religious privileges of the chosen people. One God, the Creator and Judge of the world, and the author of all good, was the only object of adoration, and his most sacred and potential name was Jehovah, of whom Isaiah wrote: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting [age-lasting] Father, the Prince of Peace."—Isa. ix:6. This name was destined to become to the world the motive and support of all holiness; and his spirit, in its seven progressive involutions, is the vitalizer of the seven universal churches which give birth in turn to seven manifestations of the Deific name, with their varied radiances of crowning glory during the 24,000-year cycle of Mazzaroth.

The seed of Abraham, or the Christos in the form of the primitive Christian church, was characterized by an adherence to certain clearly-defined principles and practices manifest in the life of its head, Jehovah, who said to its primary nucleus: "One is your master, even Christ; and all ye are brethren." This body, as to form and function, was fashioned like its head, made up of many members performing divers uses or functions, and characterized by varying degrees of honor according to uses performed. In this body the functions of church and state were so conjoined as to be denominated one. The relationships of members were so close, by virtue of spiritual bone, blood, and nerve, that they regarded each other as of one flesh; and if one member suffered, all suffered. All the goods of life were held in common, and were distributed like the elements of the physical body, according as each had need. The historic record of this holy seed of Abraham, made manifest through the functions of the organic unity called the Christian church, is found in such language as this:

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. * * And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people. And the Lord added to the church daily such as should be saved. Acts ii: 42-47.

The life of Deity manifest in the flesh of Jehovah, is the eternal pattern of the perfect organic social life expressing the unity of church and state. The prayer of Jehovah was this: "As thou, Father, art in me, and I

in thee, that they also may be one in us." Organic unities always have their origin in one, and if the unity is perfect and self-perpetuating, the origin is a biune one,

through whose overshadowing power many members are baptized by one spirit into one body, and rendered obedient to the laws which perpetuate its being.

In the Editorial Perspective.

THE EDITOR.

THE RADIATIONS of antichristian forces which militate against the revelation of the fundamental truths of being and existence, are from the great battery of fallacy. The generation of the energies of fallacy begin primarily in the pole of mental darkness, the positive pole of death. It is the antithet of the biological Head of the universe, manifest in humanity nineteen hundred years ago; it is the reaction of the operation of the forces of truth in the sensual heart and soul of man during the Christian dispensation. The vortex of evil is receiving influxes of pabulum of death from the mortal world. It is the absolute reversion of the poles of mental activity, and the energies generated in the pole of death are the exact reverse in quality and tendency of all that was contained in the Godhead of Jesus the Christ. Subtly its penetrating rays speed through every plane of thought, until the entire mental world operates under the hypnotic governing power. It is the power of universal hallucination, the unknowing of all things. The principal idea pervading the theological and astronomical world is infinity. It is a process of mentally reaching out into infinite space, going farther and farther from the central principles and factors of life; it is diffusion and disintegration. It saturates the mind with a fallacious science—with the thought that the universe extends illimitably; it fills the mind with the thought that God fills *all* this infinite openness, in all directions. It involves the doctrine of ultra-individualism, making one lifetime for man, and presuming every man to be the external mortal coil for all divine activities. The great battery of fallacy is *human*, and involves the millions of devotees to the gods of this world; and it will continue radiating its energies until the whirlpool reaches its ultimate revolution in the destruction of the last element of the "Man of Sin" in the beginning of a new spiral of progress, in the formation of a *new* pole—the positive pole of Life.

Many persons put two days' study of the Koreshan Cosmogony alongside a lifetime saturation of Copernican fallacies, and cannot see how the Astronomy of KORESH can ever fit the facts of astronomical phenomena. We are advised what some of the features are, and how they militate against Koreshan conclusions concerning the form of the universe. Some of these features are particularized: The appearance of Saturn, the movements of planets, eclipses, positions of the stars, distance to the sun, and the exact number of miles to the farthest nebula, etc. We have had many lessons on practical and theoretical astronomy by correspondence. We are unfortunate in having to come upon the stage of action at a period in the world's history when astronomical knowledge is accessible only to our critics! It is remarkable how some novices in astronomy who criticise Koreshan Cosmogony, who cannot solve the problems of the universe on the basis of the Copernican system, nor remove the numerous inexplicable difficulties in the modern astronomy, can so quickly decide how things should operate in the hollow globe! We have studied the question a little longer and a little more critically than some we have heard from, and we will yet awhile presume to know that astronomical phenomena fit the Koreshan System.

Human beings are continually coming into the world of tangibility and going out of it. The laws of the conservation of substance in the economy of the universe, provide for their coming from the place to which they go—the spiritual world. Existence is a sort of series of arrivals and departures, and constant turning of cycles, the renewing of the old and the aging of the new. In the great cycle of being we progress and retrogress; we ascend or descend according as our aspirations are in the higher or in the lower plane. We follow our ideals; they may be good or bad. In time, in the revolution of cycles, heaven and hell are alternately expressed in the earth, derived from corresponding conditions in the spiritual world. All things and conditions originate in the mind. Mental entities descend from the mind into the blood corpuscles, and from thence to the plane of reproduction. Re-embodiment is scientifically demonstrated in the propagation of all life. If we can scientifically ascertain from whence man proceeds, we determine the location of the spiritual world; it is nowhere else than in the labyrinthine cellular involutions of all thought—the human brain.

What kind of astronomy did Jesus believe in? He himself was a complete world, the perfect microcosmic universe. His astronomy, his world of observation, was the subjective world in him. He saw *himself* through and through by means of his philosophic sense. The objective world did not concern him as it concerns the sense of science. He read his own book, he contemplated what he contained as the pivot of all, as the seed contemplates its own essential life in involution, in its own self-satisfaction. The seed, through propagation, develops other senses in its death and resurrection, and reaches externals in its evolution. Through the sowing of philosophy, through the dissolution and dissemination of the life of the central man, science develops in the external mind and reveals the world of Jesus, his astronomy, his theology, and his organic unity.

Modern theologians are desirous of finding some bridge, connecting link, or "missing link" between finite man and the infinite, because Jesus refuses to fill the prescriptions of the doctors of divinity. The cross of Jesus was the bridge, the means by which his own divine nature was crossed with the imperfect and the mortal. Finite means perfect, finished; infinite means imperfect, unfinished, incomplete. God is finite, and the devil is infinite! The cross of Jesus was the bridge over the chasm, the way by which he *crossed* the great gulf fixed otherwise impassable, between the finite nature of God and the infinity of mortality, the bridge between heaven and hell. The resurrection is the way back.

The difference between the popular and the Koreshan ideas of being, is the difference between the lowest and the highest degrees of mental conception. The modern idea is that God fills all space,—the same in every place; and hence cannot be determined because he cannot be directed along channels of limitation. The universal mind of the physical cosmos is the lowest form of mind, while the mental force generated in the perfect brain cell is the highest possible degree of consciousness. The mind of God is the mind of the perfect man.

The old world repudiates the discovery of the new. The old world endeavors to smother the light which reveals its corruption. The greatest agitation the world can ever know, the most intense vibrations that can ever obtain, will be concerning the greatest discovery of the age upon which pivots the destiny of the world, and which will establish universal equilibrium—the fundamentals of life and being as revealed in Koreshan University.

There is a shade of difference between modern "Christian Science" and the primitive Christian System. The former says that "There is no real power in sin and death"; while it was a fundamental teaching of the latter that "the devil hath the power of death." If there is no power in death, Jesus did not overcome anything, and his victory amounts to nothing. And yet the "science" is "Christian"!!!

Modern republicanism finds its correspondence in the republican system of salvation, of the doctrine of ultra-individualism, which makes every man his own teacher, and the arbiter of all questions for himself, whether his conclusions be right or wrong. It is intellectual chaos and mental anarchy.

Christmas reminds us of the great mass of Christians who commemorate the birthday of the Almighty from the human world, but who, having forgotten that God is man, now worship a myth in the sky billions of miles distant. A fallacious god was the creator of the Copernican worlds.

Copernicus did not discover anything new; he simply projected his own perverted world of planets and stars which operate, not in the celestial space, but only in the mind of fallacy.

If there is no real substance to sickness or disease, the "Christian Science" method of cure is a fake—pretending to cure when it is held that there is nothing to cure!

There is no difference in the character of authority of the supreme courts of law and the supreme courts of modern science; the decisions in each are "opinions."

The cries of the oppressed are heard everywhere; under the oppression of the millionaire and the money power, we can even hear the earth "hollow!"

The stars in the visible heavens are vortices of alchemical energies, the nuclei of consciousness of the physical cosmos.

When we surveyed the rectiline on the Florida coast, we demon-*straight*-ed the fact that the world is concave.

There are two kinds of communism; one is a community of goods, while the other is a community of bads.

Human corruption cannot be transformed to the gold of immortality without passing through the crucible.

Modern cities are full of the signs of the times, of all trades and professions of competism.

God's fear is the beginning of wisdom, but man's sphere of science is its ultimate.

The narrow way is not a narrow-gauge railroad, nor the way of narrow minds.

They delight in fallacy who are in touch with the positive pole of evil.

The opiates of fallacy will soon be a drug on the market.

Man devotes all his energies to that which he loves most.

The most potent force in the universe is intellectricity.

The Indians break out when they are treated measly.

The devil is the father of all fakes and mistakes.

Modern geology tells us some rocky stories.

Many glittering ideas are not golden.

Labor is capital.

Editorial Discussions, Chats, and Correspondence.

THE EDITOR.

How Did the Ancients Know the Earth was Hollow?

(1) I never was more interested in anything in my life than I am in the New Geodesy. The scientific part interests me beyond measure; the religious aspect has no charm for me whatever.

(2) Those old Bible astronomers stumbled onto the truth in regard to the hollow globe theory, for the simple reason that they could not conceive of people living on the outside of a ball spinning through space at the rate of 65,000 miles an hour. But you did not ask people to give their views on the old Bible scientists; you merely wanted their opinions on the CELLULAR COSMOGONY.

(3) Well, your position seems impregnable; but the majority of the scientists in these latter days are too self-sufficient and bigoted in their opinions to investigate anything so dangerous to their own fossilized ideas.—S. P., Quincy, Ill.

(1) We are pleased to note your interest in the Koreshan Cosmogony. We have found the subject of the form of the universe to be intensely interesting, because

it reveals the laws and functions which operate and are found in every domain in the universe. The Koreshan Cosmogony is a revelation of the laws of creation, and consequently, is the theology of that creation. But for the ramifications into which this knowledge enters, the discovery of the earth's form would fail in its mission. It is the foundation of all reason, the premise of all conclusions—the natural, tangible, and unmistakable proof of all other features of the Koreshan System. The mind cannot fully comprehend a thing made, until it reaches the comprehension of how it was made and the means by which it is maintained, as well as the purposes of its existence.

(2) There is no such thing as stumbling onto the truth. The focusing of entities and substances of truth is the result of the operation of immutable law, the result of the conspiracy of forces which

make the discovery of the truth *inevitable* at the proper time, but *impossible* during any period of the world's history not destined to produce the scientific fruit of the dispensations. An idea is a living entity,—a living being, communicable as a substance, transmissible as an energy, and susceptible of being received only by those who *attract* the substance. The knowledge of the form of the universe can come in any age to that man only who, through the highest possible desire to make knowledge serve its highest purpose in the world, can create a vortex of thought of sufficient intensity and rapidity of vibration to attract and harmonize into one system of organic unity, all the knowledges of the universe and its contents.

(3) The Koreshan Cosmogony will never be overthrown, because the shape of the earth cannot be changed; it has al-

ways been concave, and will forever remain so. The evidences of the earth's tangible surface are absolute, and when subjected to test, it will always testify to the facts of its eternal form. Truth asks no favors of the modern astronomer; she will accept him if he accepts her bounties, but she will crush him in his persistency in remaining in ignorance. Truth is terrible enough in her vengeance to remove all obstructions to her progress!

The Vertical Plumb-bob.

Prove that the plumb-bob hangs vertical. I have been asked to demonstrate the fact.—O. W. B., Surveyor and Engineer, Cedar Rapids, Ia.

The fact that the plumb-line hangs practically vertical is demonstrable from several standpoints. A given perpendicular is in the direction of the gravic ray. It cannot be conceived in thought that an object in free suspension could be out of equilibrium. There must be a balancing of weight on both sides of the center of gravity of the suspended object; otherwise there would be an oscillation of the center of gravity if the suspended object was at rest. This forces the line connecting the point from which the object is suspended, and the center of gravity of the object, directly and absolutely coincidental with the direction of gravity.

The plumb-line hangs exactly at right angles to the level. The level is but the balancing of a fluid on the same principle that the object suspended is balanced. The bubble seeks the highest point on account of its specific gravity; and when it is at rest in the middle of the vial the liquid is in equilibration, the vial is level, and the vertical of gravity is absolutely at right angles. Standing water is in equilibrium. Any point on its surface is at right angles with its co-ordinating perpendicular. This is demonstrated by actual experiments in hydrostatics, as well as by the Koreschan Geodetic Staff in the leveling and adjustment of the Geodetic Apparatus.

The practical vertical is at right angles to the level. The practical vertical and the absolute vertical (or the line connecting any point on the earth's surface and the absolute center of the sphere) would be coincidental if the earth were a *perfect globe*. It is *not* perfectly spherical, and hence the planes of the horizontals do not always present to the center, arcs of the same ratio of curvature. The verticals vary from the absolute perpendicular in the same proportion as the arcs vary in curvature; and consequently the gravic rays are refracted more or less according as the arcs vary, and penetrate the circumference always at right angles to its level.

At no point on the earth's surface, however, would the variation be sufficient to materially alter the results of practical demonstration of the earth's concavity, such as made in the Florida coast survey. If out of plumb in any marked degree, it would only cause a difference in the distance in the two directions from the vertical point, to the points of convergence of the chord and arc. The line would run into the earth anyway, even if started on an *upward* inclination at a given angle!

To China in a Balloon.

(1) I have received a letter from the opposite side of the globe, in which the writer said that we were standing feet to feet. That would be so if we were on the outside, but head to head on the inside.
(2) In such case, could not one go up to China in a balloon?—C. K. S., San Diego, Cal.

(1) Standing feet to feet is the usual idea; hence the term antipodes, from *αντι*, opposite, and *ποδος*, feet. In fact, they stand head to head; we would say they are anticephales, from *αντι*, opposite, and *κεφαλη*, head.

(2) Australia, rather than China, is on the opposite of the earth from Chicago. (See diagrams on the Sixteenth page.) It would be impossible to go to the other side of the earth directly through the atmospheres, for the following reasons: The atmospheres grow lighter in proportion to the altitude, temperature decreases, and we can breathe only our own atmosphere and live. It cannot be properly said that the opposite of the earth is *above* us. Perpendiculars reach the terminal point at the center of the earth, and beyond that it is *down*. It is *down* in all directions from the central sun, and *up* to that point from all points on the earth's surface.

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Blodgett Blunders Again.

Endeavors to Sell Three Untried Methods of Proving the Earth's Concavity to Prof. Spear.

PROF. R. O. SPEAR:—You cannot find, if you hunt till doomsday, in anything I have written you or Prof. Morrow, where I have claimed to have proved that the earth is convex. Saying that I believed it is, or saying that I do not doubt but it is, is very far removed from saying I have proved it. I make no claim to have proved it; but if Prof. Morrow had not suppressed my criticisms [They were answered specifically in Sept. 30 and Oct. 14 SWORDS.—EDITOR], I would have given good reasons why he has not proved the reverse; and I would have given a method of demonstration that any one could try cheaply in any state in the Union.

You say Prof. Morrow knows that his position is unassailable and infallible. The only question for you and him to answer is, Why should he decline the test you both declare to be infallible?—SAMUEL BLODGETT.

Mr. Blodgett has the misfortune of being on the *guessing* side of this question. I have had several letters from him, and in

one he says: "I have studied the shape of the earth until I am *satisfied* that the surface is convex." In the above extract he states that he makes no claim to have *proved* convexity. Yet he offers me a simple method of demonstrating the contour of the surface of the earth. Putting two of the statements together, we must conclude that Mr. B. has proven the surface to be convex.

He offers to furnish me three methods which he claims will prove what the contour of the earth is; then he says he is satisfied that the surface is convex; again, he writes that he has not proven it, but wants to sell me methods of demonstration. It is evident that Mr. B. does not know "where he is at." He has a method, but he has no idea of *what* it will prove, for by his own statements he has not proved what the shape of the earth is! If he knew his position, he would know what his methods would prove. It would be consistent if he were to test his methods, prove something, and then offer his proofs to the world.

So far as I know, Prof. Morrow has not refused to test Mr. B.'s methods; he has refused to permit Mr. B. to name who shall decide the results of the untried methods. Prof. Morrow has tested his own methods, and has proven concavity; and why should we care to deal with the unknown when we have the known?—R. O. SPEAR, Wis.

* * *

Modern Absurdities.

Inconsistencies of Popular Beliefs Concerning Religion and Astronomy.

What strange ideas people will get while groping in the dark! My father and mother belonged to the Methodist church, and of course I was compelled to go to the Methodist Sunday school. There I was taught that God was up above the stars in heaven on his throne, and if I was a good boy, when I died I would go up to heaven. When I went to the district school I was taught that this earth was a round ball and we were living on the outside of it, and that China is on the opposite side from us. The Bible says, "Come, let us reason together." Now suppose we put these two theories together and see what the logical conclusions will be.

A Methodist minister preaching a funeral sermon states to the mourners, "The immortal soul of the deceased has gone up to heaven;" and a Methodist minister in China preaches a funeral sermon and states that that immortal soul from China has gone up to heaven, which is in the opposite direction from the one on this side. Another soul starts from England to the east, and another from California, west, for heaven, and all going in different directions. The further they go the further apart they get, and all bound for the same place. I would like to have some good smart minister tell me when they will all reach heaven!

When I went to Sunday school they used to sing, "Death is the gate to endless joy, yet we dread to enter there." This has the

orthodox twang to it! All who have bought through tickets via the underground route to heaven, have been cheated. That is the devil's route and is a broad gauge road. The fact is, the ministers who claim to be called of God (the larger the salary the louder the call) to stand in a pulpit to expound the Scriptures, know just about as much about the Bible as the old lady did about the Presbyterian creed.

A good old Presbyterian while traveling on foot, arrived at a small village. He saw an old lady sweeping the front steps and asked, "Are there any Presbyterians in this town?" "I don't know," she answered; "my son John was down in the back pasture the other day, and shot some kind of a bird, but I don't know whether it was a Presbyterian or not!"—HIRAM MAYO, Fla.

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Chat With Readers.

This number of THE FLAMING SWORD is specially good, and you will appreciate the studies arranged for your perusal and reflection. The profound subject of the analysis of the framework of Man and Cosmos, by KORESH, continues, accompanied by a surprising flashlight on the usually dark subject of the sixth human sense. The sixth sense is so clearly defined in this article that even a metaphysician ought to be able to see the point! Another article from the pen of VICTORIA GRATIA appears this week. It is called forth by the advocacy of an absurd fallacy concerning the processes of the resurrection, by a few viduals who would like to destroy the work of KORESH. The arguments used are clear, authoritative, and scientific. The subject is of special interest, and the treatment of it suggests the very key to the processes and purposes of the great biological battery originated by KORESH, which will culminate in the redemption of the world. The "origin of the Christian Church and State," is one of a series of three very excellent articles from the pen of REV. BERTHALDINE—a very clear treatment of the subject of the Head of humanity as the origin of all principalities and powers.

* * *

We wish all our readers could peruse some of our high-class exchanges. We receive some very excellent ones—the representative magazines of the world. We find many things contained in these journals that assist the student in the study of Universology, the drift of current events, and the thought and work of the higher classes of humanity the world over.

We have the Christmas number of Frank Leslie's Popular Monthly, into which has been infused newer editorial life. It is now edited entirely by Mrs. Frank Leslie. It contains an excellent article of interest to womankind, "Women in Journalism," and one of special interest to all scientists, —Marconi's Space Telegraphy, by a noted civil engineer. Just now, after the assassination of the Empress of Austria, "The

Romance and Tragedy of Schonbrunn," connected with the history of Napoleon, is worthy of special mention. Taken with THE SWORD, you get a reduction on this monthly; both THE SWORD and Frank Leslie's for one year, for only \$1.75.

We take special interest in the *Cosmopolitan*, a valuable illustrated monthly. The December number is before us, containing the very finest engravings illustrating its subjects. We like the treatment of "Art in Photography"; also the "Eclipse Expedition to India" in 1898, illustrating the cinematographic outfits for photographing the solar corona. A number of very fine photographs of solar spectra and corona appear. The *Cosmopolitan* is only \$1.00 a year, each number containing over 150 pages. It would be a very excellent auxiliary to the FLAMING SWORD in your home.

We have recently been favored with the exchange of *Success*, Cooper Union, New York, a journal which has had remarkable success during the past two years. It is designed to be a journal of encouragement and progress; full of journalistic vigor. We like it. It is an educator, out of the usual ruts. It is now a weekly, 24 pages, fully illustrated. Take it in connection with THE FLAMING SWORD; it will keep you in touch with the times. The regular price is \$1.50 per year. You can have THE SWORD and *Success* for \$2 a year, either on new subscription or renewal.

We get the *Chautauquan* also; received the Christmas number with a little glad surprise, because it was larger than usual and very beautiful—besides it is unusually interesting. Students of social economy will find Genning's "Immensity of London" a subject for reflection; also "Present Conditions in France," as well as "Factory Life in England." "Woman's Work in War" is bright, newsy, and full of incident. We take an interest in its department, "History as it is made."

* * *

The World's News.

Wednesday, December 7.

Cubans are pleased with McKinley's message and renewal of promises of independence.

Spain in a rage over being accused in President's message with having blown up the Maine at Havana.

German reichstag in session.

Chicago cat show opens in 1st regiment Armory.

Thursday.

The Pathfinder, new ship built for U. S. geodetic survey service, christened and launched at Elizabethport, N. J.

Chicago's big charity fair ends in a magnificent society ball at Auditorium.

Mayor Harrison, Chicago, heading a citizens' crusade against Yerkes street car franchises.

Jews in convention at Richmond, Va., take a stand against Zionism, or the re-

turn of the Jews to Jerusalem.

Friday.

Gen. Kitchener leaves London for military fields in Africa to protect English interests.

A movement opposing Spanish-American treaty has begun in the Senate at Washington.

Two Chicago regiments leave Savannah, Ga., for Havana, Cuba.

A Brussels chemist discovers a process of imitating all meat extracts, with identical chemical constituents.

New king of Samoa to be elected; Mataafa deposed by caveat.

Saturday.

Carlists of Spain attempt the beginning of internal revolution; fail in endeavor to take city of Cartagena.

Milwaukee Baptist Sunday school opens a crusade against Santa Claus.

English and American capitalists forming a syndicate to combine northwestern flouring mills with capital of \$30,000,000.

Spanish-American peace treaty signed by joint commission; frees Cuba, cedes Porto Rico and Philippines; provides withdrawal of all Spanish troops from conquered territory, and allows Spain \$20,000,000, with rights of U.S. to cable stations in other Spanish colonies.

"Persia," pet of Victoria Gratia, Pre-Eminent of the Koreshan Unity, is awarded gold medal at Chicago cat show.

Sunday.

Battleship Massachusetts strikes a reef in N. Y. harbor, damaging propeller and hull.

Joseph Leiter, ex-wheat speculator, engages in the compressed air business with a new device of motor power.

U. S. soldiers take formal possession of Marianao, Cuba.

Monday.

Big hand to hand fight in Austrian reichstag at Budapest; obstructionists incensed over action of Baron Banffy.

Gen. Garcia, Cuban patriot and soldier, dies at Washington, of pneumonia.

Gen. Fitzhugh Lee leaves Savannah, Ga., for Havana.

Dr. Felix Adler, founder ethical culture society, lectures in Chicago.

Tuesday.

Senator Hepburn of Iowa, sells out to railroads and opposes Nicaragua canal.

Chicago city council sustains Mayor Harrison in crusade against Yerkes street car fraud.

Anti-Dreyfus mobs turn out in streets of Paris; rail on Picquart, and yell like lunatics for the corrupt army.

Fist fights in French chamber of deputies over allusions to Dreyfus case.

Col. Bryan resigns as colonel of Nebraska regiment.

* * *

A SONG OF TAX.

Tax you dis way—tax you dat;
Tax yo' shoes, en tax yo' hat;
Tax de bread, en tax de meat;
Tax de house, en tax de street;
In de church whar sinners pray,
Tax you fo' you gits away;
Tax fer dis, en tax fer dat:—
Lawd, whar is a po' man at?

—Stanton.

In Reform Journals.

ENDORSES KORESHANITY.

A Reform Paper Discovers that Koreshan Universology Solves all Problems.

The word logic is derived from the Greek word 'logos' which itself means 'word,' and both *logos* and *word*, in the higher metaphysics, mean the supreme intelligence or absolute truth and wisdom, the divine mind which involves in itself all laws of mind and processes of reason and sensation. Logic, as a science, deals with the laws of reasoning. Analogy, from the same root, 'logos,' is a higher application of logic. There is a correspondence between physics and metaphysics, everything in the physical having its correspondent in the spiritual world, and every physical law having its corresponding mental law; and analogy is the higher logic which traces these correspondences and connections between the different domains.

Now in this age of mental, social, and industrial chaos, when the confusion of beliefs and theories is as complete as the confusion of tongues at Babel, comes a man teaching a system called Koreshan Science, which brings order out of this anarchy and wisdom out of chaos.

It has always seemed to me that there ought to be an intelligible solution of the problem of life, a reason why we are born to suffer and die, a knowledge of whence we come and whither we go. This is the mystery of the ages and the riddle of the Sphinx, and no system of religion or science or logic or metaphysics or ethics that I have ever found, except the Koreshan System, solves these problems, co-ordinating the natural and the spiritual, combining the practical with the ethical, relating all sciences and utilizing all knowledges for the benefit of mankind.

On examining more carefully the Koreshan literature and clearing away some misconceptions, I find that Dr. Teed announces himself as a Messenger of the Covenant. What is a messenger? A person with a message. What is a covenant? A bargain, contract, conjunction, union or marriage. What kind of union or contract is it? A union between God and man. The message is the announcement of the laws of life, and therefore of the laws of death, for life and death are correlatives, as heat and cold, light and darkness, high and low. We are under the laws of death, because we are ignorant of the laws of life, which are the commandments of God. These are written on two tablets. The table of stone is the physical universe. The table of flesh is the metaphysical or anthropostic universe, the spiritual nature of man. Violation of these laws means obscuration of the soul in a material environment, which is the mortal body or body of death. The covenant of life is the law which, if man can fulfil, he shall inherit an immortal body instead of this mortal and corruptible body which shall be dissolved.

This teaching is all in the Bible, which declares that there will be an actual resur-

rection; that certain persons shall have their corruptible bodies dissolved or dematerialized, and be clothed with immortal and incorruptible bodies. This scripture is constantly repeated at funeral services by people who fail to perceive that it must be fulfilled in the natural, as well as the spiritual, evolution of the human race. There are both natural and supernatural things,—existence and being in their different degrees, and the differences between them constitute their correspondences.

The creeds of the churches state that Jesus was crucified, died and was buried, and descended into hell, from which he rose again the third day. This is a type or correspondence showing that the spiritual Christ, the true Christianity, which was buried in the early church and descended into the hells of Roman paganism and mediæval barbarism, shall be resurrected at the beginning of a period which is now at hand. The present Christianity is as dead as Lazarus was, and his resurrection is another type or symbolism to indicate its resurrection. Everything in nature points in the same direction. The procession of the seasons is a constant round of deaths, burials, resurrections, reincarnations, re-formations, and re-embodiments. The seeds, the flowers, the insects, are destroyed and renewed every year; other creations at longer periods. The period of each is its *day*. Shall not humanity also have its day? Can we believe that man alone shall forever rot in the grave and humanity be always held in the bonds of ignorance and falsehood which are spiritual death? A knowledge of analogy reveals the relation between man and Nature, and Koreshanity, as I understand it, teaches that man advances through partial reincarnations on the natural plane to ultimate immortality in the flesh.

The word integral, from the same root as 'integrity,' means whole, perfect, sound, and sane. The Koreshan is an integral system, because it links together, according to the laws of analogy or science of correspondences, the spiritual with the physical universe, showing the relation and balance of the forces and functions that perpetuate themselves. It does not teach that suns, moons, stars, and worlds are flying madly through the vast inane, like sparks in an explosion of Chinese fireworks. It teaches that all life inheres in cells, and that the earth itself is a great cell inhabited by humanity. This theory is predicated, I presume, on an understanding of the fourth dimension, a property of matter of which the ordinary scientist is wholly ignorant, and in which, no doubt, is concealed the key to the scientific relations between the visible and invisible worlds.—*New Dispensation*, Corvallis, Ore.

WEED.

Only a seed!
But it fell from on high
Out of the stars or out of the sky,
Into the lap of the motherly earth,
Into the garden of death and birth,
Where it burgeoned and broke into
glorious green,
Into pendulous plumes with an emerald sheen.

Only a weed!
But there sprang from its breast
A blossom as fair as Ithuriel's crest,
A blossom as sweet as the frankincense blest
And the myrrh of the Magi from the West,
A blossom so rare in its beauty and grace
That nothing can ever its sweet self replace,—*Boston Ideas*,

THE BLIND ASTRONOMERS AND THE UNIVERSE.

Illustrated by the Six Blind Hindus and the Elephant.

It was six men of Hindustan, to learning much inclined,
Who went to see the elephant (though all of them were blind);
That each by observation might satisfy his mind.

The first approached the elephant, and happening to fall
Against his broad and sturdy side, at once began to bawl:
"I surely think the elephant is very like a wall."

The second, feeling of the tusk, cried:
"Ho! what have we here
So very round and smooth and sharp? To me 'tis mighty clear,
This wonder of an elephant is very like a spear."

The third approached the elephant, and happening to take
The squirming trunk within his hand, then boldly up and spake:
"I see" quoth he, "the elephant is very like a snake."

The fourth reached out his eager hand, and felt about the knee,
"What most this mighty beast is like is mighty plain," quoth he:
"'Tis clear enough the elephant is very like a tree."

The fifth, who chanced to touch the ear, said: "E'en the blindest man
Can tell what this resembles most, deny the fact who can,
This marvel of an elephant is very like a fan."

The sixth no sooner had begun about the beast to grope,
Than seizing on the swinging tail, that fell within his scope,
"I see," quoth he, "the elephant is very like a rope."

And so these men of Hindustan disputed loud and long,
Each in his own opinion fixed, exceeding stiff and strong,
Though each was partly in the right, and all were in the wrong.

—John G. Saxe.

The Figure 3.

Our readers, fond of mathematical problems, will find in the figure 3 some mysterious and unaccountable properties, not to be found in any other numeral, that will afford them considerable amusement as well as instruction in the long winter evenings, if they wish. To begin, when any number is multiplied by three or any multiple of three, as six, nine, twelve, etc., the separate figures in the result, if added together, give a total of three, or a multiple of three, thus:

4 × 3 gives 12, and 1 and 2 are 3.
5 × 3 " 15, " 1 and 5 are 6.
17 × 9 " 153, " 1 and 5 and 3 are 9.
22 × 12 " 264, " 2 and 6 and 4 are 12.

Another noteworthy property of the number is that when thirty-seven is multiplied by three, or any multiple of it up to nine times—that is, twenty-seven—the result consists of three same figures, thus:

37 multiplied by 3 gives 111.
37 " " 6 " 222.
37 " " 9 " 333.
37 " " 12 " 444.

That peculiarities of this kind make 3 a remarkable digit, even mathematicians admit,—*Morning Star*,

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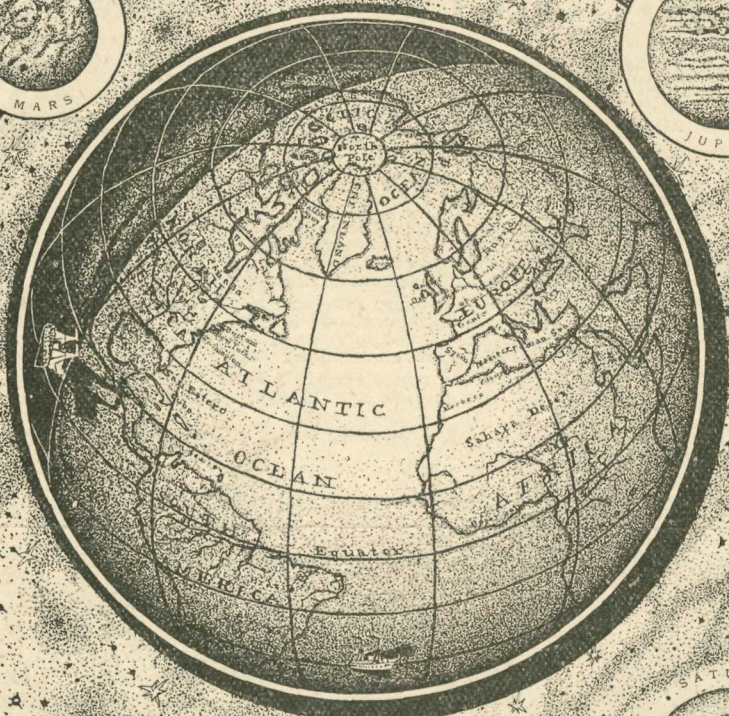
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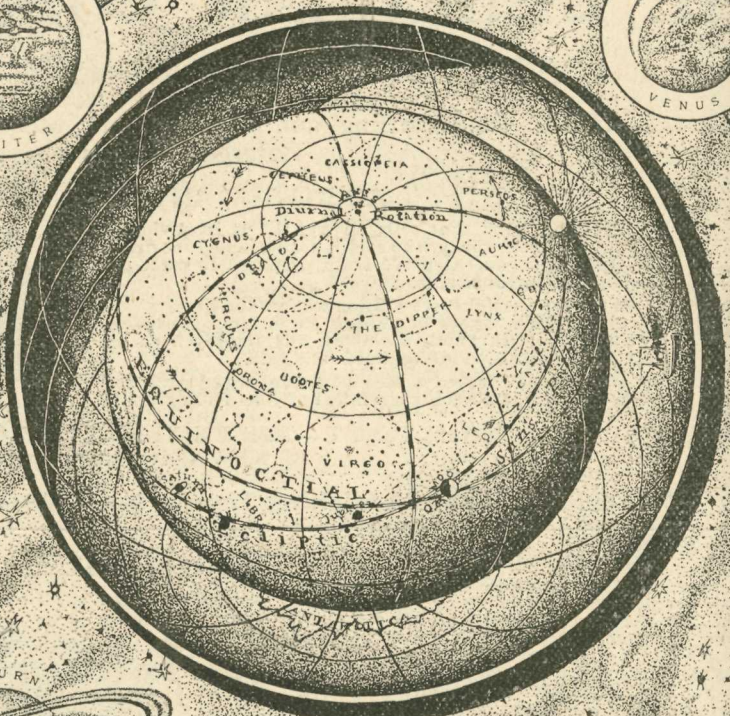
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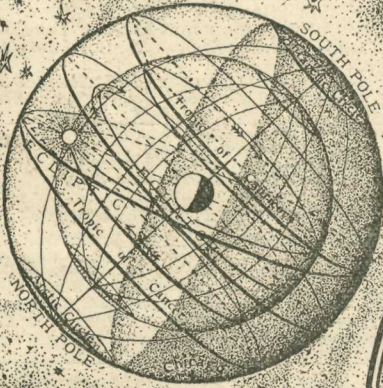
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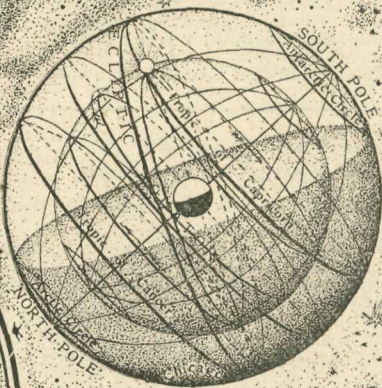
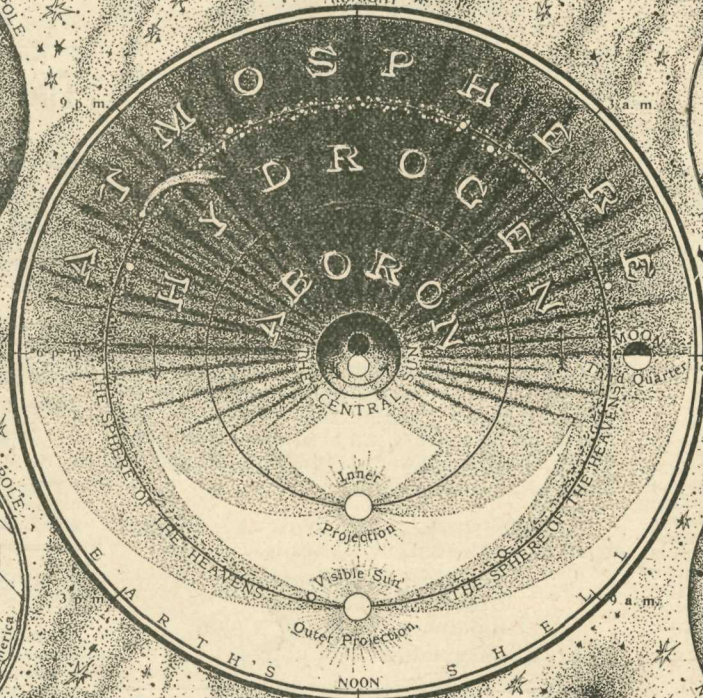
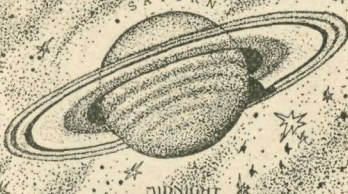
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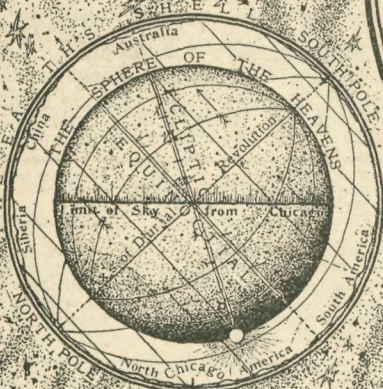
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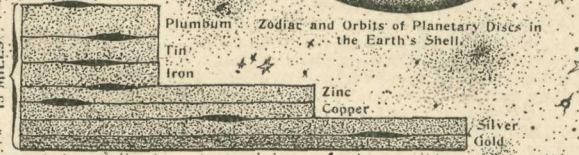
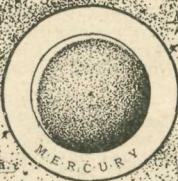
Actual Position of the Universe, and Tilt
of Poles, From Chicago

The Cause of Day and Night.

Cross-Sectional View of the Gigantic Electro-Magnetic Battery, With the Sun as the
Perpetual Pivot and Pole. The Southern Hemisphere of the Cell.



SECTIONAL VIEW of the Earth's Crust, 100 Miles in thickness, showing the Strata.



View of Metallic Strata or Firmament, showing Mercurial Discs between the Plates.

The Cellular Cosmogony or Koreshan Astronomy.

SCIENTIFIC DISCOVERY OF DR. CYRUS R. TEED, OF CHICAGO.

The Earth is a stationary Concave Cell, about 8,000 miles in diameter, with people, Suns, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth the Negative Elements of the Cell. The Universe involves the laws and functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we inhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, Theocracy, and Social Economy.